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(*περὶ ἀμαρτίας* not to be translated "as an offering for sin") condemned the sin, which is in the flesh. The book contains an index of Scripture texts and an index of Greek words found in the commentary. The commentary, as a whole, is an able and a valuable contribution to the literature on this masterpiece of the apostle and takes a high place among modern commentaries on this book.—HENRIK GUNDERSON.

*A Short History of Christianity.* By John M. Robertson. (London: Watts & Co., 1902; pp. xii+429; 6 s.) Unfortunately the author of this book is so utterly hostile to Christianity that he cannot find any value in it. This unqualified hostility shows itself on the first page, and it would be difficult to find a single page in which it would not be the most conspicuous feature. This is not only bad tactics, but it blinds the author completely to many clear facts, and so distorts all others as to show them only in a wrong light. For instance, on p. 12, in his paragraph on "Personality of the Nominal Founder" (of Christianity), he says: "It cannot but be startling to meet for the first time the thought that there is no historic reality in a figure so long revered and beloved by half the human race as the Jesus of the gospels."—J. W. MONCRIEF.

*Les influences celtiques avant et après Coloman.* Par Charles Roessler. (Paris: E. Bouillon, 1902; pp. 102; fr. 10.) This little book discusses some contributions to civilization from Keltic sources. It briefly examines the matters, commerce, jurisprudence, primitive Keltic federations, Keltic art as exemplified in enamel, and in the decorative interlacings and spiral tracery found in metal-work and book illumination, literature, transcription of manuscripts, architecture, and the results of missionary and monastic activity. The bibliographical list is jejune. Stokes, Windisch, Ascoli, Zimmer, Strachan, Thurneysen, Pedersen, Meyer, Sarauw, and Holder-Egger are all missing. How one can write on Keltic influences without them passes ordinary understanding. Yet there is abundant matter for interest. The well-known passage from the Venerable Bede is quoted, which testifies to the host of English students who one time flocked to Ireland for study. There is mention of a bishop of Paris who was educated in Ireland. The author asserts, without quoting convincing proof, that the violin is of Keltic origin. He says that the art of enameling was peculiarly Keltic, and directs attention to the fact that the roofs of boat-shaped oratories, like that of Gallarus in Kerry, are a foreshadowing of the Gothic principle in

architecture. He treats at length the subject of book illumination, and expresses astonishment that the Keltic influences of Ireland, Iona, and Lindisfarne have so often been misconstrued as Saxon, Carolingian, or Norman. He returns more than once to the question of Ogam writing. Unfortunately the conjectures hazarded regarding it cannot all be accepted as aids toward the solution of this most interesting palæographical puzzle. His repeated statement that the grouping of strokes in the Ogmic alphabet in numbers from one to five shows connection with musical tones, and depends on the ancient quinqugrade scale is simply puerile. Of equal value is his opinion that the Morse telegraphic code is a reminiscence of Ogam writing. But his remark that the first group of consonants—viz., *H* represented by one stroke, *D* by two, *T* by three, *C* by four, and *Q* by five—are respectively the initials of the Irish numerals in cardinal reckoning (*a h-oen*, *a dó*, *a trí*, *a cethir*, *a cóic*) is noteworthy, and may supply a clue to the origin of this peculiar alphabetic scheme. The book, though extremely interesting, contains a number of statements for which no proof is adduced. It is written without division into chapters, and the illustrations of manuscript illuminated letters are merely rough sketches that entirely omit the essentials of detail.—RICHARD HENEBRY.

*Die Herkunft des Inquisitionsprocesses.* Von Dr. Richard Schmidt. (Freiburg i. Breisgau und Leipzig : Lorenz, 1902 ; pp. 56 ; M. 2.) The author is a professor of civil law in the university of Breisgau, Baden. The brochure was delivered as an address on the occasion of the fiftieth anniversary of the present Grand Duke Frederick. We are here taken into a realm to which, so far as I know, very little attention is given among us, the realm of canon law. The object of the author is not to present a phase of church legislation, but to fulfil the broader task of showing the stages in the development of the legal mode of procedure against misdemeanors and crime, dominated by the element known as *inquisitio*. Incidentally, the Inquisition of Innocent III. is introduced and its origin as a legal mode of procedure set forth. The central affirmation is that Innocent III. was not the author of the form of procedure known as the Inquisition. Innocent found that mode already in vogue and applied it to the treatment of heretics. Schmidt finds the beginning of the inquisitorial mode of procedure in the Carolingian legislation. Even before Charlemagne's time the term *inquisitio* was used as a legal term. But it was Charlemagne who, at the side of the arbitrary mode of pro-